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Must Remain in
Transcription Room

M 2340

Sunday Lunch/Evening

December 16, 1973

The Land

Sunday Lunch

MR. NYLAND: So I think, if you don't mind, we will start by drinking to the health of Gurdjieff. I assume that Gurdjieff is alive; that he is living somewhere and that he is subject, also, to destruction. That I think that the Spirit, when he or she - and it is not he or she anymore, but an "I", as it were, crystalized out as an entity of a spiritual kind - is existing somewhere in a spiritual world that they have a task to fulfill. That as far as life is concerned even when it happens to be in the form of human beings or in any other kind of a form dependent on the place where they happen to be in the universe, are always under an obligation. The first obligation is the maintainence of the totality of where they exist and the influence they have on that particular surrounding. The second obligation is a further understanding of the place where it is in relation to other places existing. And the third obligation is to see that they grow in wisdom and that that kind of growth actually has a meaning for them to become gradually understand-

able about the totality of all things existing including infinity as God. And so when I say I would like to drink to his health, I hope, of course, that he is fulfilling not only his task that is his particular way of having to be and what might become for his future - but that also in respect to what he has left here, he is still in contact, in some way or other, dependent perhaps on the state in which he is, as we would express it, the degree of Consciousness and Conscience. It depends on that most likely at what particular level he happens to be and operate from. So that if he, because of his own work on Earth, has accomplished certain things for himself in the direction of the Kesdjanian body and a soul, it may be because of that level of density that he has reached that he may not be so close anymore to the Earth. Not in particular in space but that he has other things to do which have very little to do anymore with the conditions of earth because we are quite far removed from the Sun Absolute. So maybe if he wants to keep contact with us it has to be done via different other spirits who are in our sense of the word 'lower' than he is and who still can remain in contact with us. So that any kind of a thought or feeling, if that is also what he is capable of having, is translated in terminology which belongs to us and is in contact, through whatever medium of spiritual existence exists, that we, at times, can receive information from Gurdjieff. And in exactly the same way, I would like to drink to him, hoping that it will be transmitted in the right way and that perhaps ultimately, or perhaps almost immediately - one never knows about time about these kinds of differences of levels - that the thought at the present time or our attempt could reach, simultaneously, to that what exists as far as Gurdjieff is concerned. This is what I mean. Our attitude towards Gurdjieff will determine his anxiety to help us. If we realize that we need a great deal and that we are unconscious most of

the time and that we really would like to become free from so many bonds of this Earth. To the extent that we have the intensity of that kind of a wish within oneself, to that same extent there will be a clarity in a certain compartment of the mind which we call an "I". So that then the mind starts to function in a different way as compared to what it is in an unconscious state just for the maintenance of a human being on Earth. And it is this kind of a new mind that we talk about when we talk about the possibility of the formation of a soul. The new mind we talked about in different function as starting from a separate section within the mind which is still virgin field, or rather it is ready to be prepared for an objective existence; and although it is still in the mind of us, it is not as yet touched by the unconsciousness. In that sense it is virgin. It has a pottentiality for a certain direction, and it is up to each person to have a wish to set that kind of machinery, I called it, in motion so that then it can become grown up and also becomes beneficial for us. And it will form a link between that what we are now in unconsciousness with that what we wish to achieve or reach or whatever is the aim that we have for that. So it depends on what is the intensity of our wish based on the realization of what we are now, hoping for, I would say, the best but trying to define the best in a terminology which becomes familiar to one when you wish to live, as it were, in a new world. And it is that new world that Gurdjieff is sometimes talking about. What is possible for a man living in this world to conceive of as a new world. Sometimes we have called it a rennaissance, that what is a rebirth, a second birth for a man. His physical birth on earth is just a beginning of a formation of potential. What then is necessary is a rebirth as a result of a man having a wish of God looking at him and the birth within a man himself of his "I" becomes, you might say, the offspring of a man which would carry on in the next

generation when that product of these two becomes really mature, and the next generation is always a step up from a present generation when there is evolution is the growth. And so when I drink and I think of Gurdjieff I try to imagine him here. I said before I left, I think it was in Warwick, when I come back I hope that I will find Gurdjieff in the Barn, That it becomes apparent for people to realize that the Barn has gradually become a certain symbol, and together with what I said about Gurdjieff and wishing him to be at the Barn it is very appropriate, and I just now thought of it, today is the birthday of the Barn itself. For us the Barn has existed six years. Six years of a great deal of struggle. Almost sometimes impossible to overcome the difficulties and the obstacles which have been put in our way, or were in our way, or were in ourselves, and which we had to overcome in some way or other, not to lose contact with each other and many times, definitely, having to sacrifice a great deal of our own selfishness. And so with the Barn we enter into the seventh year. I've asked them to think about it today at their coffee to realize that the seventh year in a cycle of seven is always the culmination of that what has gone on before. And so that the task that we have at the Barn, and anyone who is sympathetic with the existence of the Barn, is simply to start to realize what has been, and what have been, the attempts. To look back and to see what were struggles and what was the cause and why did we have to go through it and how did we get through it and how are we still facing with problems of selfishness and vanity and a lot of self love. All the time considering that what prevents us from actually growing is an attachment one has to oneself and that in this seventh year one should start to realize that a time must come when one is finished with all such ideas of the past. When there has to be a freedom which can be gained already when one understands what has taken place in six years and what has brought us now to the birth-

day of the Barn going into a new year ahead of us as a birthday, celebration and wanting to find out if it is possible to retain what we have gained and to add to that by elimating that what is in the way. The seventh year has to be a year of substituting ordinary activities, ordinary thoughts, ordinary feelings. By taking them out of us when they are interfering with the totality of evolution of the Barn itself and to substitute in its place something that is more becoming to the growth of a Barn if we see the Barn as a symbol that should continue to exist for some time to come. And for that reason I've prayed many times that a great deal of life force will be given to the Barn and the existence, so that then in the Barn itself as a symbol and entering into it one can say, "thank God Gurdjieff has lived and it was useful to have known him." When I go back I will remember. I will remember this birthday but I also would like all of you to join in that to whatever extent the Barn is related to Gurdjieff or that it is sometimes preposterous to think that Gurdjieff would pay attention to the Barn. I do not know and really, I must say, I don't care because that what is for me as far as the interpretation and the understanding of Gurdjieff and the ideas is concerned has had an influence on my life, and it is logical to assume that when that is continued in the form of different people also experiencing simple simple, in a simple way, that what is taking place with them, then when they look at the Barn and work there and devote their attention to making the Barn actually alive then there must be in the Barn some kind of remnant which comes from Gurdjieff. I think a certain seed has been planted. It's necessary for those who are now tending to the garden of Eden that they will help more and more to be considerate and to take care of what is taking place and to cherish it and to pay attention enough to see that life is not killed, And that it has to receive attention. Really wish to care, wish to share their own experiences, almost, I would say, now, with the Barn itself,

and to consider the Barn as an entity which then in turn, when it is alive, will help all of us, in time, to remind us. So that is for Gurdjieff. May his name be blessed wherever he happens to be. Who knows, who knows where he is. Who knows. It's always nice to, to imagine it. That he sees us and that he hears what we are talking a-bout. I want to say a few more things but let's drink to, as I said, the health of Gurdjieff.

(TOAST)

What I would like to say is a little bit more mundane, practical. I'm going to leave again on Wednesday. That leaves, then, the rest of this day and we'll have a meeting tonight. I leave it to all of you when you want that meeting - at the end of the work day or later in the evening. It's immaterial to me. Whatever is most convenient for the children and whatever you have to do or whatever you want to do with eating. Let me know at what time and after work, as you know, I will ask Bob to play and perhaps that will be - wait a minute. There is going to be movements. After the movements we will play. Then we can have the meeting whenever you like. Also, I would like Bob to play a little bit at this lunch. So that leaves us Monday and Tuesday. Tuesday is already arranged. We have the group in, in Santa Rosa. And we have a, maybe an extended meeting at lunch to talk about activities. For tomorrow. What is it you would like to do? We can talk tonite about questions and answers. Maybe you have answers ad infinitum. If you have, we will meet again tomorrow evening. It will depend on this meeting tonite - how alive you are. Because if there are not enough questions, if there is not enough aliveness in you, I don't want any more meetings like that. If you want it honestly, we'll have a meeting. We'll have it at a different place if you like - not to have to come up here. We'll have it in Occidental. We'll meet at the livery, down-stairs. A few of you ought to come early in order to clean it up and

to help George to take care that we can be there. We meet at five - thirty. We don't have to extend it any longer than we have to. But one thing I ask you. If you do come make it alive with questions of interest, of that what is really emotionally stirring you and should, actually, become much more alive than it has been. Your desire to want to work has to become much more apparent. You can talk about anything under the sun and immediately you will start an argument and have an opinion. You'll foam at the mouth. Of the ordinary things in ordinary life you always can be vocal. But when it comes to the question of a development of your inner life, which is without any question much more important, then you are dumb; you sit quietly, silent. You don't want to formulate. You hesitate. You have no, no words in your mouth - just filled with some teeth. And it is not right. I assure you, it is not right. The time will come that you have to face that particular problem. You may as well face it now because you will have to go through death. Come to yourself and realize that there is an opportunity for finding out what life is worth - <u>now</u> - and not tomorrow. That is what I mean. If you wish to have a good meeting, I'll be very happy to try to help you with it. But if you honestly don't want it, then for God's sake - I say for God's sake - tell me that you don't want it. Then I won't bother you. But as long as I don't know, I keep on bothering you. I keep on telling you. I keep on hoping for that what ought to be. And wherever it is, feed it. If there are little sparks, make a little bit of a fire. Keep a pilot light going within yourself. When it is necessary, that you can light a flame. Maybe you can warm some food up for your inner life. That is the problem. Study and talk and meditate about what you are, and what you come here for, and what is the meaning of Gurdjieff, and what is your life worth, now. If you don't want Gurdjieff, go somewhere else. Leave this group. But if you stay there is a responsibility. And never mind what will happen to you if

you go away somewhere. It's up to you, your conscience. You can find out whatever you can find out. But when you come to the Land, and when you come to meetings, particularly when I am there, in relation to me, then I can ask you - what the hell do you want to do with your life? That is for me always the question. So, Bob. If you want to play some pieces I will be very glad. Alright?

Sunday Evening.

MR. NYLAND: Going already? Yah? How many minutes on this side?

Bill: Twenty - Twenty - five.

MR. NYLAND: Okay. It's good. So where did we leave off, last night? You know, that reminds of an, an Caldean - a man in the middle east. He took as a task to count the stars. So one evening he went up to his flat roof and, ah, he started to count them. Lying on his back and looking up at the sky and he got to quite a number and finally he felt a little tired. He says, "I'll continue tomorrow". So the next morning, the next evening he again goes up to the roof. He lies down and says, "Now where did I leave off?" So in what discussion were we last night that we can continue or will we just make a new start? I think just as well. We're counting the hours now, huh? To see what there is still that you would like to talk about and I hope you, you have thought about it a little bit, although I, you, you will come to the end. There is only a certain capacity for each person to, to find out what he can contain. When it comes to work there are certain questions that are in existence which can only be answered up to a certain point for such a person to receive information that he can digest. Any kind of additional data can not have any affect on him because he don't know where to place them and also how to eat them. This is the progress of work which is so absolutely necessary to understand because you can not hurry. It is very much this kind of eating, eating - it's like a simmering process; a continuation of temperature a little higher than ordinary.

Not boiling. It has to come to the boiling point which is the most efficient but it is like cooking a meal in a hurry. You bring it up to the boiling point. It gets warm. You think it is good. It is not good food. It hasn't had enough chance to meet each other. The different molecules are still strangers but when they are together for some time at a certain tempeture which is conducive for that kind of reaction, they have a chance to shake hands with each other and to say, "Oh, you're here too. And a little familiarity and tete -à- tete probably and who knows, maybe, fou - fou. But in any event there will be a palatable meal, and nourishing. Be patient with Work. But keep at it to see that you really cover the ground, and it will go into all kind of different sections of your personality. And the more you will Work the more you will find out. Sometimes it will become quite difficult because - the things you do discover, you really don't know about or you wish to forget. With Work you have to face all the different things that come to the surface. You must remember that the totality of yourself is involved, not just a part, a little bit of something that you like. Particularly the things you don't like about yourself - they also have to be scrutinized - and you have to learn to be quite honest about them. Don't eliminate them. They belong to the totality of yourself. Your whole personality has to be at stake because your whole personality has to change into an Individuality.

We talked about that a little bit, that your mind has to change. We know it with the solar plexus. It has to change from, from solar plexus - that is the feeling center - to your heart. It's a long trip. And it takes time. And the road is not indicated, and there are no signposts. And you have to find your way through a tremendous amount of ordinary feelings and emotional states. Some you don't know, but that is the search. When you start with your mind, you have to get rid of a great deal of junk that is in it because it has been filled and it always has been a certain factor for your life. You digest even

feelings in your mind. But then you set out with an idea that the mind ought to become a little bit more, you might say clever, or at least more useful, or at least more understanding than it has now. And you take that separate part and you try to develop it. That becomes your new world and with that you have to encourage the rest of your unconscious mind that it is willing to change also. The rest of your mind, the unconscious one, will not believe you until you show by example that you have changed. And so, Work can only become convincing when for yourself you realize what it is doing to you and that that what you then experience is useful. And you have to consider yourself, as it were, under the influence of these kind of new currents. And you have to judge if that is actually what you want. And although you might go through a period of confusion, the final result has to be a positive one: A realization for yourself that you're on the right road, even if the road is long and even if it does require patience. And so it is an addition, after one meeting after another, one discussion after another, one sentence after another, one concept connected with another. Progress in that sense. So don't be too soon disappointed. Keep at it. Sometimes it is a question - Work in the dark. I would almost say, you can feel your way around. It is that kind of sensitivity for your feeling center that you need, that kind of anticipation, that kind of intuition, that kind of presentiment. That what comes first, within a little knowledge, maybe first hope that you're on the right road, and gradually when you see the lights of Karatas, a firm belief and an assurance. So let's talk about questions or what you have.

Al Finn: Mr. Nyland:

MR. NYLAND: Yeh?

Al Finn: Al. I would like to get clarification on experiences I've had a couple of times. I guess I could start with today when I played the piano this morning, it was like, I guess, shortly after I started

there was just something present to my body sitting there. And it's happened before and I think I know what I should do but I always get confused because it's like that's what I want, which I think is an "I" present to me, but I know if I try to do that, then I can't do what I'm doing.

MR. NYLAND: If the accent is too much on the present or the presence which is next to you there is not enough energy in the fingers.

Al Finn: Right.

MR. NYLAND: So, I would almost say, when it does happen, could you acknowledge the existence of it simply by saying, "Oh, how nice you are here." And I think you are entitled to say, "but, wait a minute. I can not talk to you now. I have some other business to attend to", If you say that, you separate certain things in yourself. You tell certain things that need not be used then simply to be quiet and the other part which still remains unconscious and can function is much more free when it knows that inner life is in the waiting room and that it can be called in any time that you get through with your ordinary affairs. I think it's very nice, you know. It would be beautiful if I could live in a house and if I could open the door and know that God could come in because He's around, but I keep within because I know that I first must attend to what I have to do. Otherwise God would come in and he would ask me, "Why didn't you finish your work first?" I hope you have many things like that, Al. It would be very, very helpful.

Al Finn: And another time which was somehow a shock to me. It was, I was answering a question in the meeting and the same thing happened. There was something present to my body talking. Somehow I took that, part of me took that, as, I think, sort of saying, well, what I was saying was good or something. And when the question was through answering, then I discovered that I had talked for over a half an hour. And it was just that shock of being so totally identified yet at times

there was something present to me - it seemed contradictory. Is it clear, what?

MR. NYLAND: It probably is a strange answer that I give you. If it happens, could you ask that presence to use your voice? You see, Al, every once in awhile there is a chance that a person starts talking and is interested, of course, in what he was going to say. The more he talks, the more he can have a chance of realizing that that what he is saying is not exactly what it ought to be, or so. It is quite away from this question of a little admiration. It is in the direction of being humble. The more one understands that that what one is doing is really to be used by something else which could come through you and you could become a channel, the more free you will be from your own interpretation and the more you will leave to that what is a higher quality or a different kind of a force to utilize you for the purpose of an expression, or the purpose of communication. In that way you acknowledge it and you put that what is present to you in the right place. Also, it means for you that at that time you really don't want to talk, but, if necessary, you will have your body be used as that kind of a channel. The reason why you talked long was because you became a little enamoured with yourself. But that happens so many times. I think it is very difficult to get rid of vanity, even if it is small. When it says in the Bible that one has to lose oneself, I think that it's one of the most difficult tasks, and I think that it can be done provided I first want to accept myself as I am. Then I'm already half way because then I really, if I accept myself as I am, there's no further question to talk about myself or to describe it or even to admire it one way or the other because I have already accepted it and the time for talking about me, about myself, is gone. And I say it is half because that what then has to be done with the acceptance is to reduce the time element so that then something else can appear in the form of a

Simultaneity which means a contact between me and Infinity. And so, when I first become Impartial, I prepare myself for the possibility of Omnipresence. You see what I mean?

Al Finn: Yes.

MR. NYLAND: Yeh.

Steve Supina: Mr. Nyland?

MR. NYLAND: Yeh?

Steve Supina: It's Steve Supina?

MR. NYLAND: Yah.

Steve Supina: I have a question about a Work experience that I had last night. I was riding in a car and I remembered Work and I made an attempt to have an "I" present, and there was a moment of Awareness and it was gone. And I made another attempt. And, and after the second attempt there was another moment of Awareness; there was an "I" present and then my mind came in and described that experience as the insignificance of the object that was observed, the unimportance, the smallness of it. And, since that is a subjective judgement by my mind, I can't in any way call that an objective fact about myself, but in that experience there seemed to be some information about myself and I don't know how to put those two together.

MR. NYLAND: Now I think you're right that at a certain time when your mind comes in and tells you you're small, you really try to affirm the same fact that you should get when you accept yourself as you are. Because that really has to be followed by a realization why you actually accept yourself as you are. You see, it means that I have no further interest in any kind of liking, disliking or description of myself. So, because of that I become infinitesimal. So, the conclusion has to be reached still in the Objective field, if you like, which is introduced by the Impartiality. But when it doesn't go far enough, as it were, to let it go through to it's depth of an experience - that is, if the question of Impartiality is not felt through and through, it is not as, as

yet your own, then it goes over into a mind which takes that as a fact which you experience and immediately starts to explain it. And the explanation is an unconscious statement about how small you are. In a feeling there are two possibilities of the utilization of an experience. One can stay within oneself as a result of knowing that that what is taken in by means of an emotional state or that what responds to a, an influence in an emotional sense, can be used first for the feeling itself and giving it a little exhilaration or a little higher rate of vibration, or it can be used also as energy as I say which flows to the mind and registers there as a kind of a feeling which you wish to describe. But, there is another way by which energy as received in, in emotional center can be utilized differently. For that it has to come out of solar plexus. It has to go to one's heart and become deeper emotionally involved and then the energy is set, as it were, in a different direction of wanting to reach further for the content of an emotion. By that I mean that if I enlarge my emotion to allow all kind of forms of life to enter which can be considered by me and which I would like to experience within my heart, not in my mind, then that what takes place in the heart is that that is such an extraordinary experience, somehow or other I would like to communicate that to a higher level because intuitively I know it is of that quality. And by wishing then to make a contact with a higher level, I then experience something quite different. I experience not my emotion, but I experience energy which, because of the emotional state in which I am and includes every form alive including ultimately the, the realization of God, that what is for my heart is then sent to God Himself. Not that it reaches Him, but it leaves me and it makes me, then, instead of having the energy go to my mind, it leaves me in a state of prayer. I hope you understand the explanation. When your mind comes in, you have lost exactly that what still could be utilized if you could re-

tain the state of Awareness. If you have, if you have such things again, Steve, and one experiences it, if at that moment, when you have that realization, if you could say, "Oh, my God", you will continue with the state of Awareness.

Steve Supina: Thank you Mr. Nyland.

MR. NYLAND: Alright.

Nancy Chapell: Mr. Nyland.

MR. NYLAND: Yeh.

Nancy Chapell: I have a question of presence.

MR. NYLAND: Who is it?

Nancy Chapell: Nancy.

MR. NYLAND: Nancy? Yah.

Nancy Chapell: (unintelligible)

MR. NYLAND: A little louder, Huh? Otherwise it remains unknowing to me.

Nancy Chapell: The experience of a presence coming over me needless to say like a cloud around me, Ah, this came up in a Berkeley meeting recently. There are times when a presence comes to me. It's as though it is the same as my grandfather's house when I was a child or - another experience - it was as though it was Brewster. It was the same as. I looked around. This is the land. This is not Brewster. But it is the same as. I don't know how to communicate this. I will be walking on the land and it seems the same as a place in Connecticut where we lived. Um.

MR. NYLAND: Nancy, you have to be... Maybe I have to sharpen my ears a little bit.

Nancy Chapell: I'm sorry.

MR. NYLAND: Now, you can salt the energy away for that. Turn it.

Side Two

MR. NYLAND: I know, Nancy, how difficult it is, you know, when one wants to talk certain emotional states. It is really not useful to use too loud a voice, and I'm afraid that this particular desire on my part to

make sure that I hear it, which is legitimate, is a little bit connected with the fact that it ought to go on the tape, which is illegitimate. So, I'm a little bit in between the devil and the deep sea.

Nancy Chapell: It's not that I don't want to, it's that I can't.

MR. NYLAND: The devil is represented by the machinery. Tell again.

Nancy Chapell: In, in a question of presence - ah, a presence comes over me often - you used to say, "it comes around me like a cloud" - there are times when this presence is with me and, ah, I look around me and I see that it is the same as, ah, as often happens inside Grandfather's house when I was a child or, when I've been working here at the land, it's the same as Brewster. There is something - obviously it's not Brewster, it's the land - but I look around --- it is the same as. I don't know how I can communicate that to you with a certain mind. You understand what I am saying, what I mean?

MR. NYLAND: Yah, I know.

Nancy Chapell: If you could elaborate on that.

MR. NYLAND: No, Nancy. When one becomes more and more sensitive, it is not only that you are sensitive to a surrounding which may have in it a quality of affecting you, but the sensitivity extends by making available a great many experiences of yourself of the past which will come up by association, and I would say, almost, to some extent, will find the proper place in having the association now connected with an experience which is of a different kind of caliber and then enhances the value of the old experience. It is a process that gradually takes place in a man when he wishes and when he hopes and makes attempts to grow up or to Work for it. What takes place, gradually, in a life that becomes more and more sensitized is that the different parts of the experiences of his life start to join together. And it is sometimes as if whatever has happened in the past or in the immediate past or even including the anticipation of a future, seems to have a certain thread that runs through all of it. And the best way I can explain it

for myself is by seeing one's life as an octave which proceeds from the beginning and will end up at a certain place, but all during that period of the Do - Re - Mi,- Fa, wherever one may be in one's development, that what are the different notes already starts to telescope. And one's life becomes really shorter and is made up of a great many of such moments where there was actually a deep experience. And they seem to appear to be taken, to be taken in or to be experienced again at the same moment. So, what means this telescoping of an octave is an experience of simultaneity using the time length of one's life as a point. And so I'm not at all surprised that gradually this particular sensitivity becomes very helpful to take in that what really was important and brings back that what was important in the past and put it in the proper place of receptivity so that then it can be used for oneself again and again for the purpose of Waking Up. Because all kinds of time elimination in the form of telescoping or simultaneity have only one aim - ultimately to become free from time itself when the time itself has become one point. And when that is reached, one is free from the time as a concept relating to the place where one was living. And that kind of freedom will enable a person then to live, as in our case, to leave earth. I think it is very good, but it has to be used. It has to be used for a very definite purpose. Not to be used for oneself in stating or, to some extent even, enjoying or perhaps even being surprised. There has to be a very definite attitude in using these kind of experiences of a very definite emotional character for one purpose only. We say simply for the building of a Kesdjanian body. It is a form of energy that is given to a person only for one purpose - to build that what can continue to exist without being destroyed. And in that sense it fulfills two purposes. First, that what I am as a personality gets rid of a great deal of things that were not useful any longer. And the second is that that what I have then as energy which is available helps me to over bridge the difficulty in my own octave

of the Fa State. And so I feel that a question of sensitivity can be extremely useful for a person when they take it in that way that it has an other aim than just to be, to be emotionally experienced. The aim is very definitely the realization of what is the ultimate aim for oneself and the reason when one, why one even experiences such influences. It is, to say very simple, for the reason of growing further. In that sense it's right, but don't stay only with the experience. Eat the experience and produce something much more useful.

Bill McDonnell: Mr. Nyland?

MR. NYLAND: Yah.

Bill McDonnell: Could I ask you about an experience? About two weeks ago I was trying hard to explain something about Work to someone else, and I, I didn't really know the answer, but I, I was hoping that I could say something that could help the other person I was talking to. And then we talked back and forth for a few minutes and then he left and afterwards I felt some kind of of warmth in myself that I have not felt for some time that I recognize as coming from Work. I don't understand. I wish I could have that more.

MR. NYLAND: There is no reason why you should not have it more. Because it is a definite result of having wanted to communicate something to someone else with the best of intentions for help of that person, not for your own glorification. But it, it had, it has a result within oneself of a certain kind of knowledge which is expressed as joy within oneself - only for a little moment - not very long. But it is an acknowledgment of a certain state of happiness in which one does not take the, that what is experienced as credit for oneself. It is an inner joy which is allowable for any person who feels that he has done the right thing and contributes that what enabled him to do it not to himself. I say it is permissable joy, and it does not have to last any longer than just that one moment of an experience. It means that when that takes place it heightens the level of oneself and it is expressed in the form, in the

way we live, as a a heightened temperature. It has to do, of course, with an emotional state in which that what is taking place is of a different rate of vibration and very much like rays of light are transferred to an infrared in furnishing more warmth. You see, if I may explain that, the spectrum, as indicated by light - and it applies as a concept to many different other processes - we live, as it were, in white light which is divided by the spectrum in the different colors. Many times we live more and more in the center of an ordinary normal existence inbetween, I would say, yellow and green. It is a certain rate of vibration which is, which corresponds on the scale of elements to the, an atom, an element of the --I don't want to go too far in detail, in description. There are different valences for each element, and what carbon happens to be is an element with four valences. That is where we live, organically. Below that, in the periodic system of the elements, there is another element by the name of Silitsium which is the substance of inner organic life, also four valences. The, the valences indicate the different ways by which an element can function, and it starts with one, two, three, and four is the highest point. After that it becomes minus and it goes down the scale. But that is another explanation for the physical system of the elements as they are chemically. In a scale of light one lives at the center of that because that is where the highest simplicity is by the fulfilling of all potentialities of a natural existence. A disturbance in the direction of an intellect in which there is more satisfaction is a moving towards the right going over into what is called the field of chemical rays in the, in the, in the, in the spectrum and ending up with ultraviolet light. That what takes place within one's feeling, and which is removed from an appreciation of oneself but where the credit is given not to oneself but to a higher force, goes in the direction of the infrared. And it is very interesting to see what are the different products that are a result of that. The chemical change simply means that I remain as a human being, only I function better. The change-

over into infrared is that I lose the quality of my self and I start to, to live in accordence with a different rule of existence. The spectrum of light starts in the beginning with red, splits up into different colors and ends up with ultraviolet in the direction even which we cannot notice anymore. The infrared we cannot see either but it is the beginning of one's life and it starts as red and it ends up at the end of one's life with the color blue. So what takes place when one gives something to someone else and it is not to one's credit and one doesn't want it to have it given as credit to oneself; It is a form of selflessness in which that what actually takes place as life is not my own anymore and because of that I'm entitled to having just a little joy which sometimes is called joy in heaven. Logically, one would wish these kind of states to be much more because they are a means by which one becomes free from the earth. Alright, Bill?

Sounds a little theoretical, perhaps. But the more you can look at whatever your knowledge is of any kind of physics or chemistry, ordinary, what we call, natural sciences, the more you can transfer that what actually takes, place in the spiritual world to see that that what are laws in a spiritual world many times are based or are similar as the laws which take place in a natural, ordinary world of our own. The rules of Consciousness are many times patterned on the rules of unconsciousness, as long as we are in unconsciousness and try to imagine what it is to be Conscious. When the Conscious state is reached, all such laws of physical disappear. Then the law which reigns and which belongs to the higher level of spirituality or different kind of density is changed quite definitely in a different direction and loses all contact with the physical world. For the time being, to get from here to there, it's important to understand what the laws are here so that you are a little bit acquainted when you arrive in a different place hereafter. So what also is there regarding your Work?

Steve Ramberg: Mr. Nyland?

MR. NYLAND: Yah.

Steve Ramberg: I'd like to ask you a question. It has two parts. I, ah, when I Work I have a problem with my ordinary mind, uh, with associations and, ah just irrevelent associations often. And I wondered if I could do anything about that. And the other part of the question was, ah, I think that that's part of a, a larger trend in my life, uh, of mind dominance. Maybe it's from physical type. I don't know. But could I, ah, counter that by, ah, becoming more physically active and less mentally active?

MR. NYLAND: Well, there really different answers to it. The, the problem is a very obvious one and it always happens. It always comes up with everybody regardless of their type and the answer is very simple. That it is a question of two forces of which one is stronger than the other. So that the solution, if that what is stronger is not desirable, is simply that the other one, which is now weak, should become more potent. Now, there are different ways by which that can be done. Either you can reduce the one that is now interfering with your aim or you can increase the force which you really want to exist. To reduce that what is in the mind simply means that when you are busy in thinking, and that might interfere, take times when you wish to Work when your mind is practically non - existent. I've refered to it sometimes, that you take certain experiences which already have become habitual and you bring them, simply, to the foreground. That simply means the fact that it is a habit is that that what is taking in, taking place in the mind, usually, is not necessary anymore because something else has taken over and there is no further mental question, as it were. The fact that you bring it back to your memory or right in front of you and it's considered means that there is no necessity for the mind to act further then only that it happens to appear. The other question of how to increase the force which is weak. It depends a great deal, of course, on what you want to accomplish with

your Work. If you are convinced that it is necessary to Work and that you will Work at all costs, then it is quite logical that you don't want to have too many thoughts that start to interfere with that aim. If you want to make money, and you can make money your God, there is no question about you making money. But it will go at the expense of a variety of different aspects of your ordinary, personality or your life in an unconscious state. There is no objection to it, only you can not have your pie and eat it. And I think it is as simple as that. If I want to Work I Work. I select times when the mind is not active. Not as much. Then I have a better chance. I select a time when there is a real wish. When there is sometimes a burning desire. When there is sometimes a definite emotional quality which will not allow anything else to exist and that at all costs you will want to Work. And, of course, there are times that I want to do Work and I cannot do it because there is too much of a hodge - podge in my mind and in my feeling. In such a case I first have to straighten out the relationships of the three centers. And then, although in my mind certain thoughts are taking place, I would like to take a little bit of the mind, a little part of it, and engage it in a definite process so that it is not going to interefere but becomes as it were, a co - worker. I do that by telling my mind that I would like that part of the mind to Observe me in a very simple operation of physical movement. So I engage my physical body for the purpose of quieting my mind to give it a certain amount of busyness which is also practical and at the same time, when that takes place, my wish is fulfilled of not remaining chaotic but that I become useful in the expenditure of my energy. And so, you have your choice. All the time when it doesn't work you ought to say, "I am really not enough interested", And I think that it's quite honest. Because if you really were, you would definitely Work and the fact that your mind simply continues to be active is that you don't shut off the energy that goes towards it. You still keep on feeding it. Tell your mind, I would almost say,

to shut up. You will not be able to stop the thought process but you can reduce it to a minimum. So that it is not going to play a particular active part in your, in the rest of your personality. If you need stimulus for that, of course you can engage your mind in something else which is also in the direction of Work. You can say, "why don't you get busy in esoteric knowledge instead of spending the energy in a loose way and preventing me from really doing something?" But, you see, that already in itself means that you really want to do something about yourself so that wish has to be strong, and if it is a strong wish you may not have the difficulty with your mind because your wish can preponderate. It can have much more effect than the little bit of a mind which is perfectly willing to follow when there is a very strong wish. Investigate for yourself when you have difficulties and then tell yourself," at such times I will not Work." Then select the times that you think are propitious. Then you say, "I want to Work now." Then you find out by experience if you can, and if you cannot, it goes again in that first category. If you can, I think you are fortunate. It is not only reading a book, or esoteric knowledge that can help you. There are all kind of stimulating conditions for the mind itself which will allow you to become a little bit more open to what your real wish could be. But it is your real wish. That is what determines what you want to become. Alright?

Steve Ramberg: Yes. I hope to make that a useful answer. Ah, can you tell me, would it be wise for, ah, someone who has a very active mind to, ah, to, ah, try to make his living by doing some other, something other than mental work?

MR. NYLAND: Oh, I think you, you don't have to use your mind even if it could be very active. Why don't you do the same thing as what you would like to do with your eyes when you don't want them to see and still remain in existence. You produce a state of staring. You're not recording

really anything by means of your eyes. At the same time they are active and it is with staring as if you are looking inside. When your mind is too active put the activity on a subject that concerns you within yourself. Try to think about that what you really are and what the condition is of yourself and become interested in statements about your inner life. Your mind being active can be very active about such things when it has to overcome the silence which usually is present whenever a mind is active in the ordinary world. You just have to turn it around and you have to say instead of being engaged as a reactions to outside impressions, you now become engaged in that what is a state of aliveness of myself within, and then you get busy. But you must get busy. If you don't do that your mind, of course, is not going to listen to you.

Steve Ramberg: OKay. Thank you.

MR. NYLAND: Alright? Don't worry about a mind which is too active. When there is energy you have to learn how to harness it. The gratitude for having energy is really quite phenomenal because if that is there you will find all kinds of means of using it in the right way. Otherwise you are not grateful enough.

John Booker: Mr. Nyland.

MR. NYLAND: Yah.

John Booker: A few weeks ago I was carrying something on my back. It was at the end of the day. I was here at the land and I was about half way to where I was going and I noticed that my legs were shaking like I was about to stumble and collapse physically. And there was something, a kind of alarm. But at the same time there was something else that happened which I can understand. It was almost as if something came in and that weakness wasn't so much gone but it was, well perhaps it was just gone. And then a few minutes later, carrying something else, almost the same thing happened again. And I,I don't know how

to place that kind of, I don't know how to place that where--where what I know of Work is concerned. There was--you know what I mean?

MR. NYLAND: I think I do know, John. The question is, why did you have--ah--weak legs or did they become a little weaker? Was it because of the load? Was it because your body was too tired already? Was the influence of that what you felt or thought on your body producing a certain state of unwillingness even to carry a load? All these things, of course, can have happened and it may be that it is a result of a general condition of your body in which you could not do what perhaps you thought you could do, and as such it has very little to do with Work itself. But if it is a question of a result of a thought and feeling on your body then it becomes quite important to see why the body is reacting that much to that what is an ordinary thought and feeling. I think what actually then happens in a case of such weakness which becomes apparent when you carry a load is that there is a conflict between your feeling and your mind. Because the--the--the body itself then is torn between what to do as a result of the influence of the mind or as a result of what is dictated by the emotional state. And that could very well produce a certain state of weakness, because the body is incapable of making a decision. Now, maybe it wasn't that. Maybe it was something that simply came as a result of a certain thought or any kind of a thought that takes place which carries with it, and I would almost suggest in your case, by association. And when that happens and it affects the mind itself, without even the feeling entering, it can produce on the body itself such an enormous realization of carrying a load as exemplified by the physical load that it becomes extremely difficult, together with not wishing to continue, and then your--your legs may even affect you in such a way that it doesn't want to continue. All of this may be just conjecture, you know. It is not so easy to know what actually is taking place. As far as Work is concerned, a person has to use his body for Work because many times when even an "I" exists wishing to Observe the body, the

body must not have too many conditions which make it either weak or unhealthy. The body first has to be in a good enough state that it can be used for the process of Observation or that it becomes an object. Because if it isn't that, and so much energy has to go for the taking care of the body itself, because you might say it is weak or it is out of balance or it is a little sick, then there is very little left for the wish of creating of an "I". And even if an "I" is there, it is constantly interfered with, with the condition of the body, particularly when you want to become Impartial to it. And the Impartiality is far to seek, because you are engaged in constantly stating that the body is either too weak or whatever is the condition of it. So, it is not very useful even to make an attempt to Work then. What is really needed is to give sufficient rest to the body so that it becomes more normal, and when it is in that normal state it can be used. When it is not normal, in whatever sense it may be, it's got to be put in good use again. Then it becomes a body which is normal. By normal I mean the equilibrium as we explained with the first rule of Objective morality. That it is in that kind of equilibrium in which not too much and not too little is given to the maintenance. Several times I've compared it to a carburetor. Not to have too much gas and not to have too much air. This equilibrium is necessary for the maintenance of the body itself. When it is overeating or when it is underfed it is sick. And sickness is not right since it demands a great deal of attention as represented by the wish to get well. And whenever I wish to get well I describe what I would like to accomplish and it affects my wish which only has to do with a wish for something to be Awake. You can test it out. You can find out if the same thing will happen again and again. Repeat it as an experience and then you will be able to decide what to do with it because if it does come back, it becomes familiar to you and with that you will have much more insight in what is the actuality of the experience. Don't worry about it too much, John. You're not as yet at the stage where old age is creeping up on you. I would almost say, that's my problem.

John Booker: Thank you, Mr. Nyland.

MR. NYLAND: Alright. Now what else is there? I have a feeling that we are getting to the end here. Are we?

Bill McDonnell: Close. But there is still room.

MR. NYLAND: Yah, there is always room. There is always room on the outside of the cassette. When it runs off there is lots of room.

Dan Bloch: Mr. Nyland?

MR. NYLAND: Yah.

Dan Bloch: Dan Bloch.

MR.NYLAND: Yes, Dan.

Dan Bloch: I came to the Land today really hoping that I would be able to Work as much as I could and also to try to apply what you said to Sandy last night about prayer as a way to, to extemd Work. And in looking back over my day, as I was involved in the project that I was working on, there were times when, for a moment, I would try to Work. And to some extent there would be an Impartial quality to an observation. But it wasn't really until before you came in tonight, as I was sitting here on this bench, that there was really a quality of a wish that came from something that was really, that was really a deeper part of me. That was, that was really based on something which is essential in me that is really close to my wish to grow.

MR. NYLAND: Yah.

Dan Bloch: And I...

MR. NYLAND: Dan, could it be that there was too much tension during the day and when you sat down here there was a relaxation?

Dan Bloch: Yes.

MR. NYLAND: I think it is that. It is really that by really wanting to do it and concentrating on it you create very much tension not only in your muscles but also

you prevent a certain flow in your body. It's interesting this particular flow which has to do with attempts for Work. As a result of wanting to Work on oneself the particular porosity of the body is affected and it will allow different nerve nodes to flow easier back and forth to the solar plexus. It will also enable certain glands to secrete certain substances which can be used for, let's say, feeding the body. When one is intent in wanting to Work and that occupies a great deal of the attention in your unconscious state almost automatically, without your knowledge, certain parts of the body will tighten up. And although there is that wish, it is prevented to make results or make an experience for the body itself and as a result of that, of course, you realize that there is very little result of your attempt because it prevents you even from seeing what may be a result as something being Aware. On the other hand, of course, when you look back on it at the end of the day or you sit quietly and you are not in that kind of intensity of a wish and that relaxes and almost automatically it will come. During a time of being affected by such intensity there is energy that could be used for that purpose but it is not used and dams up. Then when one relaxes automatically that energy becomes available and then fulfills the purpose that you have wished for the whole day. It's really quite a simple matter, Dan. And the solution is, of course, quite obvious. Don't be too intent. Let it be. What is it in prayer exactly that will help? The end sentence: "Not my will, but Thine". It really means, I relax. I have no desire, whatsoever. I don't want to tell God what to do. I leave it in His hands. I become, as it were, in His hands like putty. And that is really the, the whole process of Work. I want to become what I ought to become. I think about it. I determine it beforehand. I have all kinds of descriptions of what is an, an Harmonious Man. And then strange enough, when I am going to Work, I have to forget everything about what my thought and my

feelings were. I have to cleanse myself completely from that kind of a wish of accomplishment. And at that moment all I can do and should do is the wish to reach a state which I describe as a state of Awakening. So then I can rely on what I then experience in noticing or seeing or becoming Aware, that that will be the state I hope to reach. That is, what I am thinking about now and then I will reach later. The greatest disappointment would be that I have an idea of what I should become and I turn out to be quite different.

Dan Bloch: Thank you, Mr. Nyland.

MR. NYLAND: Yah. It is good, Dan. Keep on making the attempts. After some time that kind of intensity of the wish will be spread over the totality of yourself and then it will be much easier to Work. And I think that's it, isn't it?

And what I said today at lunch. It depends on you if we have the meeting tomorrow. If you have a meeting tomorrow like we had now we will have one. So I hope to see you at five-thirty tomorrow afternoon at the Livery.

So, good night. And have a good sleep and a good rest.